



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

XII.—*Abstract of a Journal kept by the Rev. Messrs. ISENBERG and KRAPF, on their Route from Caire, through Zeila' to Shwá* and Ifát, between the 21st of January and 12th of June, 1839.*
Communicated by the CHURCH MISSIONARY SOCIETY.

[As the whole of this Journal has already appeared in the "Proceedings of the Church Missionary Society, 1839-40," it was not thought requisite to reprint more than an abstract of such parts as relate principally to geography.]—ED.

MESSRS. ISENBERG and KRAPF quitted Caire on the 21st of January, 1839, and having set sail in an Arab vessel, were 21 days on their passage to Jiddah, 14 days from thence to Mokhá, and 8 days from that port to Zeila', on the African coast, which they reached on the 31st of March. That harbour somewhat resembles the port of Konfodah, in Arabia, both having shoal waters, too shallow for boats, for nearly half a mile from the beach. Zeila', inclosed by walls in ruins, has not more than eight or ten houses built of stone, reeds and wood being the materials commonly used; and its population cannot exceed 500 souls. Both this town and Tajurrah are subject to the Páshá of Egypt, by whose authority the Dólah of Mokhá nominates the Emír of Zeila', who pays an annual tribute of 500 dollars, and commands a garrison of seventy men, armed in part with matchlocks. Some guns, planted on the wall landwards, are a sufficient protection against the neighbouring Somálís.

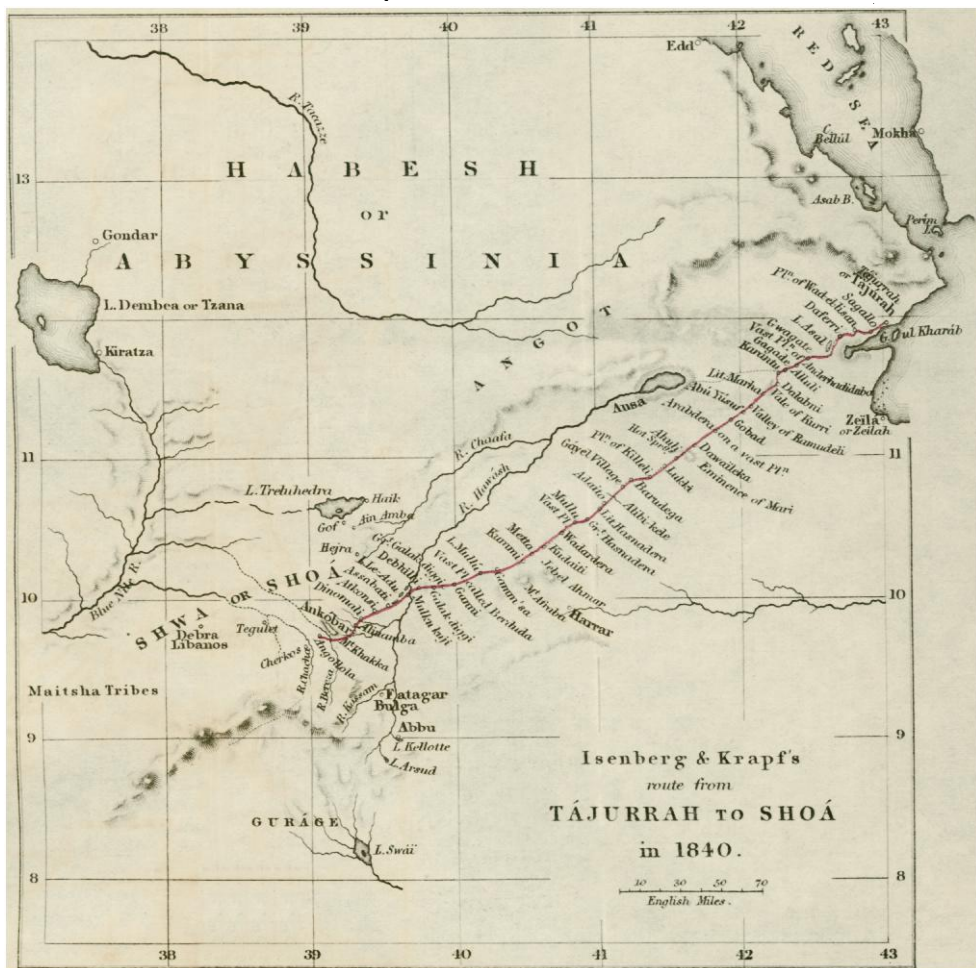
Being informed that the Sultán of Harrar puts to death all Christians who enter his territory, and ill-treats even Muselmáns, Messrs. Isenberg and Krapf determined to go by sea to Tajurrah, and commence their journey into the Interior from that Port; they therefore set sail from Zeila', in a country-boat, on the 3rd of April; but as the wind blew from the N.E., they could only creep along the shore. In the course of that day they passed the Sheikh's Islands, and that of Hagilah, anchoring at night near an islet named Assubah.

On April 4th, at 2h. 30m. P.M., they reached Tajurrah, which is considerably further from Zeila' than our maps make it, being, as the captain of the Euphrasia, a French brig then lying there, informed them, in 11° 58' N.† Its harbour is roomy, and has anchorage for several large ships at a distance from the shore; but there are a good many rocks in it. The town is a mere village, consisting of seventy or eighty wooden huts, with two mosques built of stone. The chief, who is styled Sultán, receives an annual tribute of 200 head of cattle, camels, &c., from the neighbouring Danákil, and a stipend of twenty dollars from Zeila', to which he is subordinate, and pays a quarter-dollar for every slave im-

* *Shwá* or *Shéwá* is the Amharic, *Shéwá* the Ethiopic name. The former was spelt by the Portuguese *Xoa*, and no doubt pronounced *Shwá*. (Ludolf, i. 3, 24.)—ED.

† Salt and Arrowsmith place it in 11° 21'.

Messrs Isenberg & Krapf's route is coloured Red.



Published for the Journal of the Royal Geographical Society by John Murray Albemarle St. London 1840.

John Arrowsmith.

ported into his territory. His subjects trade with Hodeidah, Mokhá, and 'Aden, supplying those ports with wood, sheep, goats and butter, and receiving grain, clothes and Indian goods in return. They travel by land to Raheïtah, to the N.W. of the Strait of Báb-el-mandeb, 3 or 4 days' journey from Tajurrah, and thence cross over to Mokhá in one day, if the wind is favourable. The country traversed is mountainous, and a river called Anateïle* is crossed.

The Dankalí language, current at Tajurrah, is spoken in all the country, from Tigre to the land of the Somálís, and from Muşawwa' to I'fát westward. The language spoken near the latter port is merely a dialect of it. The various tribes in this part of Africa call themselves 'Affár; but the people of Shwá call them 'Adal, and the Arabs 'Adáyil,† but now commonly Danákil, the plural of Dankalí. The Mudaitus, occupying the tract between Ausá‡ and Cape Beïlúl, are the most powerful of their tribes: their strength, however, was somewhat reduced a few years ago by the Debenik Wémas, the most industrious of these tribes. Their territory extends, in a south-westerly direction, from the Salt Lake (hereafter to be mentioned) as far as I'fát; and to the S. their neighbours are Somálís, with whose tribe, called I'sa,§ they are on friendly terms; but these Somálís are said to be very treacherous, and to act as guides to the Gállás in their incursions. Harrar lies to the W. of I'sa Somálís. Its capital, bearing the same name, is said to have ten gates, large houses, and plenty of water. Its soldiers are armed, at least in part, with muskets; but caravans seldom pass that way now on account of the Sultán's rapacity and violence.

A Mohammedan trader, of Tigre, whom Messrs. Isenberg and Krapf met at Tajurrah, on his way from Berberah, gave them the following information, obtained from slaves, respecting Enáryá, Guráge, and Sidáma, countries in which there are many Christians, and in the last of which the natives are a superior race, and of a lighter hue than even the Gállás; but of late the intercourse between Sidáma and Góndar has been interrupted by Abbá Gibbi, sovereign of Enáryá. The slave-trade is actively carried on, and seems to be much promoted by the King of Shwá. The missionaries' guide appeared to be very apprehensive lest they

* "Perhaps the Anazo of the map," say the journalists. "But no such river," they add, "is known to the people of Tajurrah." That river is absorbed by the sands, and therefore does not reach the sea. The Hanázó (Ludolf, i. 8, 48), called Yásó in the lower part of its course, is the river thus lost. It possibly may reach the shore in some seasons.—ED.

† 'Adáyil is the plural of 'Adel or 'Adál. Dankalí, pronounced Dangalí, is the adjective of Donkolah, commonly spelt by us *Dongola*; but the language of that place has no resemblance to that of this tribe, whose speech is a dialect of Hadrabí and Bishárí, as appears on comparing Seetzen and Salt's vocabularies.—Vater's Proben., S. 276.—ED.

‡ Houssa of Salt's map, and probably the Háwasá of Seetzen.—Vater's Proben., S. 282.—ED.

§ I'sa, i. e. Jesus?—ED.

should persuade the king to discourage this trade, which is very lucrative to the people of Tajurrah.

On the 26th of April they left Tajurrah, where they had been detained 20 days, partly by their guide's illness, and partly by exorbitant demands for the hire of their camels. They at last agreed to pay 17 dollars for each camel, 25 dollars, the price of a female slave, having been demanded; and fifty dollars to Moḥammed 'Alí, their guide, who had modestly asked 300. To his friend and assistant, the Arab 'Alí, they gave 15 dollars. The distance was calculated at 140 hours (about 330 miles). They had four camels for their baggage, and a mule for their own use. The whole journey, which they hoped to perform in 14 or 15 days, took up 36, and was very fatiguing. As the Danákil are migratory, there are very few villages between Tajurrah and Shwá, or rather I'fát; for by that name only is the King of Shwá's territory known at Tajurrah; * but there are above 50 resting-places, where the caravans usually halt. Their first journey carried them to Anbábo, on the shore of the bay (Ghubbat-el Kharáb),† about 4 miles W.S.W. from Tajurrah. The sea here runs up a good way inland, and forms a natural boundary between the Danákil and the Somáyl or Somális.†

On the 27th they passed through Dullul and Suktá to Sagallo, about 9 miles from Anbábo. These are merely watering-places, in a stony, sandy, uninhabited tract, overgrown with dwarf acacias, abounding in birds, but little infested by beasts of prey.

Sunday, 28th April.—Having been detained by the want of a strayed camel, they could not proceed till the afternoon: their road lay through a very sandy and stony tract, overgrown with dwarf acacias and frequented by a diminutive sort of gazelle, called in Arabic Bení Isráyl, and by hares, the only kind of game found there. This country is by no means deficient in water: at Tajurrah there is a walled cistern: on their road to this place there are spots where the traveller has but to dig a hole in the ground and he finds water. Its quality of course depends on the nature of the soil; and it has a reddish colour and unpleasantly bitter taste, which is made still worse by a certain herb which is put into their ill-tanned skins. The Danákil of this tract have many peculiarities: they are of the same race as the Shohos, and differ from them but little either in their language or features; but they are more civilised in their demeanour, and perhaps more intelligent. When they salute each other or converse together, the person addressed usually repeats every sentence spoken to him, or at least the last word, which is generally abbreviated, and

* I'fát and Shwá are adjoining provinces, subject to the same sovereign. In Tigré and Amhárá the latter, among the Danákil the former name only is used, as the missionaries learned at Tajurrah.—ED.

† Desolate Bay.—ED.

sometimes the last syllable only is repeated, or attention is shown by a hem in answer to every sentence. They are besotted Mohammedans, and in general very ignorant. Even the women while grinding, usually chant the words of their creed, "Lá Iláh illá-lláh," &c., or verses of a religious cast. Their mills are much like those used on board of Arab vessels. The women do not live much more apart from the men than in Abyssinia, nor, as it is said, is their conduct much more correct.

Monday, 29th.—They left Sagallo at midnight, and for half an hour travelled along the sea coast in a direction due W., then turning to the N.W. began to ascend an eminence, and passing the defile called Ankyeféro, after a further ascent, reached the station of Der Kelle, and at length a table-land called Wárdelihán, which afforded an extensive view over the bay and the Dankalí country inland. They then travelled westward till they arrived at a spot where a few low acacias were growing, at 7h. 45m. P.M., and alighted there to pass the night. On estimating their rate of travelling during the $7\frac{3}{4}$ hours, including their halts, they calculated the whole distance at a 4 hours' journey. During their ascent, they breathed a cool air, but on reaching the table-land, although the sun had only been up a short time, the heat grew very oppressive, having been increased by a S.E. wind. The plain was covered with volcanic stones.

Tuesday, 30th.—This morning they started at 3 o'clock, and descended in a south-western and southern direction through a narrow ravine, called Raízán, which it was very laborious for the camels to pass. This brought them to the western end of the bay of Tajurrah, which, after forcing its way in a narrow channel through the mountains, here terminates in a second bay. From Wárdelihán to this point, they had travelled for the distance of about $1\frac{1}{2}$ hour; which makes the distance from the point where they left the sea-shore to Wárdelihán 5 hours; so that making allowance for the windings in the road, the distance in a direct line from the spot where they left the shore to the end of the bay, is probably about 3 hours. From the end of the pass they ascended again and came to another table-land, where ashes, lava and calcined stones still more evidently show the volcanic character of the country. After proceeding for another hour in a western direction, they came in sight of the salt lake Asal, in a valley in front of them; and at 8 o'clock encamped at the caravanserai of Daferri, on the declivity of a hill. In consequence of the excessive heat and want of water, their caravan started at 3 o'clock in the afternoon, and began to move in a south-westerly direction round the lake; but owing to the ruggedness of the ground, they were obliged to follow a very zigzag and irregular course. After crossing the valley of Marmoriso, where the caravans sometimes halt, they came to an eminence called Muyà,

whence they descended a deep declivity, and reached the valley bearing the same name, at 7 o'clock.

Wednesday, 1st May.—From Muyá they set off at $\frac{1}{2}$ past 1 A.M., and first reached a rather elevated plain, named Halak-sitán (Halak-sheítán?)*. On account of the ruggedness of the ground, full of chasms and gulfs, the vestiges of volcanic agency, they sought to get round the lake Asal towards the S., in a semi-circle. To effect this they had to round some mountains S. of the lake, and arrived at a resting-place at its southern extremity; but as there was no water, the caravan thought it better not to stop. They next descended to the lake, the shores of which are covered with a thick salt crust, having the appearance of ice. To this place caravans resort for salt to carry it to Habesh, of which trade the Danákil make a monopoly, claiming the right to take salt from hence as their exclusive privilege. The lake is nearly oval, its length from N. to S. about 2 hours, and its greatest breadth from E. to W. perhaps 1 hour. It is about 2 hours distant in a direct line from the western end of the bay of Tajurrah. After leaving the lake the caravan entered a valley towards the W., which ran between moderately high mountains, first westward, then S.W., and at 10 o'clock they alighted at a halting-place called Gwagate, where there is water.

Thursday, 2nd.—On this morning they did not set off till sunrise, at $\frac{1}{2}$ past 5. Their road ran first W., then S. and S.W., through the valley of Kallu, which by its abundance of water and verdure, strongly brought to their recollection the valley of Samhar, but its mountains are higher and more thickly wooded. Towards $\frac{1}{2}$ past 8 they arrived at their halting-place Alluli, after having travelled over a distance of 2 hours. This evening 'Alí, the Arab, informed them that the principal Danákil tribes between Tajurrah and Shwá are these: Debenik Wéma, Mudaïtu, 'Adálí, Bukharto and Dinsarra; to the last of which the Vezír, and to the last but one, the Šultán of Tajurrah belongs. The Debenik Wéma and Mudaïtu are the most numerous, and the latter is perhaps the most powerful of these tribes (Kabáyil). They extend from Musawwa' to A'usá, which is their headquarters. There a Naib (Deputy) of the Šultán resides; and between that place and the valley of Kallu, the road from Tajurrah to Ankóbar passes through their country. They were then at peace with the rest of the Danákil, though ill-inclined towards the Debenik Wéma, who some years ago got the mastery over them by the assistance of 400 Bedwíns brought over from 'Aden. This did not put a stop to the trade in salt between Shwá and Tajurrah; for the traders from that place went right to the Lake Asal, got a stock of salt, returned to Tajurrah, and proceeded through the Somálí country on the confines of Harrar to Shwá.

* Galaksifan in one copy.—ED.

Friday, 3d.—At 3 o'clock A.M. they continued their course, first westward, then for a short time to the N.W., then again W. and S.W., through barren valleys, till they emerged into a vast plain called Anderhadideba, which separates two ridges of mountains. The soil for the first $\frac{1}{2}$ hour's march over this plain appeared to be good, but produced nothing, the ground being broken up; afterwards, however, it was fertile, overgrown with shrubs, especially juniper. Towards 7 A.M. they came to an open spot called Gagade, where they rested for the night. Near them was a Mudaitu's tent, which was very low, and hedged round with brambles, according to the custom of the country.

Saturday, 4th.—They left Gagade at $\frac{1}{2}$ -past 1 A.M. A part of their caravan had already separated from them, in order to go to A'usá, and the remainder travelled very slowly on account of the weakness of their camels: their servants and one of the missionaries always went on foot; the former because the camels could no longer carry them, the latter because he had no mule. Their direction was westwards till they reached the resting-place of Karautu, where the road to A'usá branches off towards the W. From Karautu their course lay southwards, between mountains showing signs of volcanic action, with scarcely any vegetation. In the valleys only were grass and brushwood seen, and even here the ground was covered with ashes. They soon afterwards entered a long glen, where they saw many date-trees, which seem to be quite neglected. The Bedwíns cut off their tops, in order to collect the juice which flows from them, and is said to be intoxicating. At 8 P.M. they arrived at Dalalai, a Dankalí settlement, where they rested, not having made in the last $6\frac{1}{2}$ hours more than 3 hours' way. The Danákil, especially their women, when travelling, employ themselves chiefly in plaiting mats and baskets of palm-leaves, to hold salt and grain. Their women, who seem to be industrious, are very slovenly in their dress, and frequently wear nothing but a strip of blue or party-coloured cloth bound round their loins, and reaching down to their knees; they sometimes, also, wear a fancifully wrought belt or girdle. Notwithstanding this, they are vain and fond of wearing bracelets, anklets, ear and nose-rings, coral necklaces, and other finery.

Sunday, 5th.—They started at 3 o'clock A.M., and moved in a S.W. direction through the vale of Kurri to Saggadere, and thence to Little Marha, which they reached at 7 A.M., having passed over a distance of $2\frac{1}{4}$ hours in $3\frac{1}{2}$. Their two servants were suffering from illness and fatigue because they could not ride. At 3h. 45m. they quitted Little Marha, and after moving along the valley almost westwards, ascended a very stony hill about 300 feet high, and then took a more southerly direction to a halting-place on the table-land, which they reached at 6h. 45m. P.M., having travelled over a distance of about $1\frac{3}{4}$ hour (5 miles) in 3 hours. In

the evening a hot wind blew, and the ground beneath them, as they lay stretched upon it, glowed almost like an oven.

Monday, 6th.—They set off at $\frac{1}{2}$ -past 3 A.M., and marched, stumbling over the stony table-land, till they descended, and passed through a ravine near the halting-place of Galamo, where they found a few Bedwín huts. Their general route was southerly, and having crossed a hill they came into another valley, where they would have halted, had they not been encouraged to pursue their journey by a cloudy sky, which sheltered them from the sun. From Adaïto they passed over a grassy plain in which there were deer and antelopes. After this the road soon led again over a hill commanding an extensive prospect. Further on they entered the vale of Ramudeli, where they encamped. They reached it at $\frac{1}{2}$ -past 8 A.M., having made scarcely 3 hours' way in 5 hours' march.

Tuesday, 7th.—At $\frac{1}{2}$ -past 3 A.M. they left Ramudeli; at 5 o'clock passed by Abú Yúsuf, and at about $\frac{1}{2}$ -past 8 A.M. reached Góbád. At 3 P.M. they left that place, passed through Sarkal and by a spot where there is a spring, and arrived at Arabdera at about 8 in the evening. The distance between Ramudeli and Góbád may be about 3 hours, and it is nearly the same between Góbád and Arabdera,

Wednesday, 8th.—They left Arabdera at 3 A.M. It is situated on a vast elevated plain, almost entirely covered with volcanic stones. Just before sunrise, they came to a low but extensive plain, where they saw some wild asses grazing, which took to their heels on their approach. At 10 A.M. they reached their resting-place, Daunileka, where their camel-drivers dressed a wild ass which they had killed. In these 7 hours they only made about 4 hours' way. There were this day some idle reports of a projected attack by a hostile tribe called Galeila, formerly repressed by the more powerful Wéma.

Thursday, 9th.—They started at sunrise $\frac{1}{4}$ before 6, and after a short march on the plain westwards, ascended a pretty high eminence called Mari, southwards, and at $\frac{1}{2}$ -past 10 A.M. reached their encamping-place on the table-land. The air grew more and more cool and refreshing as they ascended, but they felt rather fatigued when they reached the plain.

At 3h. 20m. P.M. they set out from their halting-place Mount Mari, and descended a low terrace, then marched on a wide undulating but elevated plain, over loose stones, without any vestige of a path, their guides being at a great distance in front, till after sunset they reached a declivity, the descent of which was not a little dangerous. Several times the camels could hardly move forward, terrified by the dismal abyss on the right, while the darkness of the night rendered the path under their feet almost undiscernible. At length they reached a projection at the foot of the mountain on

its western side, and there halted on a stony spot, where the Bedwíns frequently confine their herds between walls of loose stones, to guard them from beasts of prey; but they had neither fuel to light a fire nor water to drink.

Friday, 10th.—They started at $\frac{1}{4}$ before 5 A.M., descended the remaining declivity, and came to Ahúli, where there are four or five hot springs, probably sulphureous; there they took in water, and after a halt of about an hour, continued their course through a large plain, extending S.E. and N.W.: their route lay S.W. across the plain. They afterwards crossed a low eminence called Lukki, which is nearly flat on the top, and covered with volcanic stones, as are most mountains passed in this journey. After $\frac{1}{2}$ -past 9 A.M. they came to a tree, beneath which they rested. From this spot there is an extensive prospect towards S.W. and W.; the whole tract is nearly level, with the exception of some low hills in the neighbourhood, and two or three higher ones to the W. at a distance, which are the mountains of Argobba and perhaps of Shwá. At 3 P.M. they left Lukki, and having ascended in a south-western direction to a grassy plain, marched till nearly 7 o'clock P.M., when they rested on a level spot in the plain of Killele.

Saturday, 11th.—They started at 1 in the morning, in order to make a long journey this day; but had not proceeded far, when they sunk into the mud, rain having fallen the day before, and softened the clayey soil. However, on turning as far as practicable to the W., they soon reached a dry spot, and thence took a more northern course till they met with a new difficulty, and lay down to await day-break. At $\frac{1}{2}$ -past 7 A.M. they set out again, first northwards, then N.W., and afterwards W.; passed two large herds of fine cattle, found water of which they drank and filled their leathern bags, and after another hour's march, arrived at Barudega, where they rested under a tree till $\frac{1}{2}$ -past 3 P.M., when they left Barudega, and pursuing a S.W. course through the plain, drew near a low ridge of mountains stretching S.E. and N.W. Towards 8 P.M. they came to a place which had trees, brushwood, and water, where they halted to pass the night, and for the first time saw a hyæna. At about $\frac{1}{2}$ -past 5 P.M. they set off for Gáyel, the village of Mohammed 'Alí's uncle, which was only $\frac{1}{4}$ hour's distance from their halting-place. They were there informed that 'Adáyil is the Arabic plural of 'Adalí, the name of one of the Dankalí tribes. It is that to which the Sultán of Tajurrah belongs; and it generally encamps in the neighbourhood of Shwá; but the greater part is dispersed over the adjoining countries. It was formerly the most powerful of all, and gave its name to the whole territory it then occupied. The tribes apparently most powerful at present, are the Mudaítus and the Debenik Wéma. The former have their chief seat in A'úsá, and are sometimes at war

with the Wéma and the rest of the Danákil. They seem to be more numerous and powerful than any other Dankalí tribe: they call themselves 'Affár, the word Dankalí being Arabic.

Tuesday, 14th.—They set off from Gáyel, and ascended an eminence about 2 hours distant in a S.W. direction, where they encamped near the watering-place of Alibakele, which supplies the herds of cattle belonging to the neighbouring Bedwíns.

Thursday, 16th.—At 3 P.M. they left Alibakele, where they had waited for the arrival of their guide's father, and ascending westwards, were in $\frac{1}{2}$ an hour overtaken by a shower. After stopping till it was nearly over, they made their way with difficulty through the mud, and towards 7 P.M. arrived at a spot called Adaito, where they passed the night. In the evening they saw the mountains of Harrar to the S.W. covered with clouds; the city of Harrar being distant only $2\frac{1}{2}$ days journey. They were then near the Alla Gállás, who had expelled Sheikh 'Alí Jábí from Erer, and extended their ravages as far as that district.

Friday, 17th.—They started at about 7 A.M., and their course lay over a stony but grassy plain, where they saw many herds and singing-birds. At $\frac{1}{2}$ -past 8 A.M. they reached Hasnadera, their halting-place, the residence of Sheikh 'Alí, their guide Moham-med Alí's father.' The Wéma Danákil have 100 Somélí archers, originally prisoners taken in their wars with different Somálí tribes: though considered as incorporated with their masters, they still preserve their native language, and never intermarry with the Danákil, by whom they are employed, because that people is said to believe shooting with bows and arrows to be unlawful.

Saturday, 18th.—This morning at $\frac{1}{2}$ -past 6 they set off from Little Hasnadera, and continuing their course S.W. over the plain which rose gradually, reached Great Hasnadera at $\frac{1}{2}$ -past 10 A.M., where they halted, but quitted it in the evening at 10 minutes before 6 P.M., and moving westwards over very stony ground, reached Mullu at $\frac{1}{2}$ -past 8. This is nothing but a vast plain covered with stones, with a little verdure in patches, a few acacias, and hovels made of boughs here and there. As this was their guide's principal residence, they rested there till *Tuesday, 21st*, when they proceeded under the direction of Sheikh Alí, their guide's father, who thought it necessary to take an escort of his people, as he was apprehensive of the Mudáitus, through whose southern, and the Gállás, through whose northern, boundaries they must pass.

They left Mullu about sunrise, and moving S.W. over a plain, arrived at $\frac{1}{2}$ -past 9 A.M. at a place called Wadardarer,* about $2\frac{1}{2}$ hours distant from Mullu. There they rested till about $\frac{1}{2}$ -past

* Wád-ard-Erer; the River of the Land of Erer?—ED.

3 P.M., when they proceeded S.W., till 8 P.M., because Sheikh 'Alí said they could not reach the nearest water at Kudaíti that night. But on the following morning, *Wednesday, 22d*, they arrived there half an hour after they started, and took in a supply for themselves and their beasts. Proceeding onwards they soon reached the village of Kudaíti, and alighted after they had passed it. In front of them to the N.W. were the Baadu and Ayalu Mountains, the latter being of a considerable height. To the S.W. was the Jebel Aḥmar,* or the Mountains of the Gállás. Between them and that mountain was an undulating and nearly level country said to extend from the banks of the Ḥawásh as far as Berberah.

Thursday, 23rd.—They started about $\frac{1}{2}$ -past 5 A.M., and descended gradually in a south-western direction through the valley till $\frac{1}{2}$ -past 9, then rested under a large acacia near Metta, by the dry bed of a small brook, on the banks of which were many of those trees. The air was very hazy, and they saw many whirling columns of dust like smoke from manufactories. They quitted their halting-place at $\frac{1}{2}$ -past 3 P.M., and marching almost due W. over the plain, passed by the village of Metta. After 7 P.M. reached that of Kummi, and about an hour later encamped near a deserted and ruined village of Bedwíns, where there was no water, of which they were in want.

Friday, 24th.—They set off at $\frac{1}{2}$ -past 5 A.M., and pursuing their course over the same plain W.S.W., saw at a little distance to the left Mount Afraba, which is joined westwards by the small mountain of Fresiz, and to the N.W. of it by mount Asaboti, all inhabited by I'sas; to their right the high land of Shwá and I'fát was visible. The plain on which they travelled terminated in a valley overgrown with grass and trees; there they passed a village inhabited by Debeniks, and gained an eminence. At about $\frac{1}{2}$ -past 10 P.M. they reached the watering-place Gamnisa, whence the whole district takes its name, and there they found a caravan which left Tajurrah on the day of their arrival there, and had only reached this place the evening before.

Saturday, 25th.—They started this morning at 6 A.M., and moved nearly due W. over a fine plain full of grass and trees. At 9 they halted near the village of Little Mullu, surrounded by very luxuriant and gigantic grass, overtopping the head of a man on horseback. On this day they had a little elephant hunting. The country hereabouts swarms with wild beasts; and the hide of a zebra was sold to them for five needles and a few grains of pepper.

On *Sunday, 26th*, at 3 P.M., they left Little Mullu, and crossing a large plain, first covered with high grass, and afterwards with scattered bushes, where they occasionally saw an elephant;

* Red Mountain.—Ed.

travelled till $\frac{1}{2}$ past 8 P.M., and rested for the night at Berdude, still in the same extensive plain. While they were there, some chiefs of another tribe of Danákil, the Taki'l, came to beg for tobacco: this alarmed their guide, and made him hurry them on. The other Danákil tribes in that part of Abyssinia are the Denenis, west of the Wémas, who extend very far into the district of Gannisa, on the borders of which are the Masháikh and Gasoba, among whom the Taki'ls are dispersed.

Monday, 27th.—They left Berdude at $\frac{1}{2}$ past 5 A.M., and crossed the other part of the plain called Galakdiggi;* saw much game, especially large deer, also two ostriches; and a little before 9 A.M. arrived at a watering-place called Ganni, where they rested.

Tuesday, 28th.—Having started at 10m. past 2 in the morning and marched westward over a barren part of the plain, they arrived at Great Galakdiggi; and then they crossed an eminence soon after sunrise, from whence the mountains of Shwá were clearly visible. From it they descended into the valley of Little Galakdiggi, and having crossed one of the hills which skirt the eastern side of the valley of the Hawásh, they descended into the deep and wide valley of that river, which they had already seen from the eminence above, whence some parts of the course of the river could be traced. At the foot of the mountain the road lay through a forest of acacias, from which the people of the caravan collected a good deal of gum-arabic. They then encamped on a spot called Debhille, from the trees near which, on one side of the village, there hung nests of small birds, sometimes as many as forty or fifty on one tree.

Wednesday, 29th.—At $\frac{1}{4}$ past 4 A.M. they started, and pursuing a south-western course, reached the Hawásh at $\frac{1}{4}$ past 6 A.M., by a road winding through a fine forest abounding with plants and animals. The fresh tracks of elephants were often observed; the braying of a zebra, and the snorting of hippopotami were also heard near the Hawásh, but neither were seen. As they crossed the river, crowds of baboons were noticed on some of the trees, an animal not before seen in Habesh. This was near Melkukuyu; and although it was in the dry season, the water was from 2 to 4 feet deep. The breadth of the channel is about 60 feet, and the height of its banks, as far as they could judge, averaged from 15 to 20 feet. Both sides are covered with beautiful forests, the breadth of which, however, is not hereabouts considerable. The river runs N. and N.E. They could not learn whereabouts its source is. The right bank is inhabited by the Allas, Ittus, and Mudaitus, and the left by the Danákil, who border on Shwá eastwards. From hence where it has the Argobbas on one side and the Mudaitus on the other, it flows

* Halakdiggi in "Proceedings," p. 135. It is Salt's Halugdug.—ED.

as far as A'usá, and there in an extensive plain forms a large lake, the water of which is said to be putrid, emitting an offensive smell, and being disagreeable to the taste: on digging near the lake, however, good water is said to be found. The Ittus, on the eastern, not the western bank of the Hawásh, as is marked erroneously in the maps, lay to the S. of the Missionaries' route, and further S. the Abarras join them, having the Allas and other Galla tribes still further southward. At noon they went to see a small lake W. of the Hawásh, which is about $\frac{1}{2}$ a mile long and $\frac{1}{4}$ a mile broad. In it there were at least 100 hippopotami sporting about. They fired a few shots at them, after each of which they suddenly plunged into the water, and on coming up again blew a stream out of their nostrils like whales, and snorted like horses. There are also many crocodiles in this lake; one 9 feet long which lay in the water near the bank, was struck by their people: "a naturalist," they observe, "would have abundant employment in that neighbourhood."

Thursday, 30th.—At $\frac{1}{4}$ past 4 A.M. they set off from Melkukuyu, and marched over a hilly track near a small lake, the water of which has a disagreeable taste and a sulphurous smell, and is believed by the natives to be peculiarly detergent. The tract of country through which they had lately passed is called Dofar. After passing through several woods abounding with game and enlivened by the notes of a great variety of birds, they reached a larger lake named Le-adu,* at about 9 A.M., in which the hippopotamus is said to abound, but not one was then visible. Thence proceeding westwards they alighted at about 11 A.M. at Assaboti, in a large sandy plain full of acacias. Setting out again at $\frac{1}{2}$ past 3 P.M., they left the caravan behind, and encamped in the evening at Atkonsi, having by the way seen several baezas, a fine animal of the size of a cow, but shaped like a deer, with upright, not branching, horns: their flesh is exquisite. This tract is like a garden of cactuses.

Friday, 31st.—They started at $\frac{1}{4}$ past 4 A.M., and after sunrise entered a fine valley called Kokai, with lofty trees, excellent water, abundance of cattle, and a great variety of birds. After crossing several hills, the outskirts of the Abyssinian high lands, which extend from the S. far northwards, at about 8 A.M. they reached Dinomali, the frontier town of Shwá, where soon after their arrival they were visited by Soleimán Músa, collector of the customs, and Abbagaz Mohammed, governor of the confines, who came to inspect their persons and baggage. They were accompanied by Debtera Tekla Tsion, secretary for the salt trade. During this visit, Hájí Adam, whom the Rev. Mr. Krapf had seen the year before at Mokhá as a royal messenger, came in and said that he was on his way to Mokhá, and had a letter and a female

* That is, "Far-distant Water" (in Dankali).

slave for them : as they could not conscientiously accept the slave, she was sent back to Ankóbar. The letter expressed the king's wish for medicine, a gun, masons, &c., and if possible, the company of the Rev. Mr. Isenberg, to whom the letter was addressed. An answer was immediately returned to the king, and quarters were assigned to the Missionaries in the village of Farri, till the King's pleasure as to their further progress should be known.

On receiving the king's permission to proceed, they passed through a few villages, crossed the rivers Hachani and Welka Yebdu, in their way to a village called Aliu Amba, in a district so named, situated on a steep rock, where they met the first Christian governor, Yaunatu, who received them gladly as Christians. On the following day they took other porters and asses from that place (travelling at the king's expense), and ascended the high mountains, on one of the summits of which, Ankóbar, the capital of the country, is situated. They crossed over a ridge of the mountains, which commands an extensive view ; on one side towards the vast plain they had lately crossed beyond the Hawásh, and westwards over Shwá to a great distance. They went round one side of the summit on which Ankóbar is placed, and passed through a part of the town : the houses are constructed chiefly of wood, with conical thatched roofs, and are generally surrounded by a garden. The upper part of the town is hedged in with long stakes interwoven with boughs as palisades ; and on the summit is the king's palace, built of stone and mortar, with a thatched roof. The situation of this town with its rich vegetation and cool vernal, or rather autumnal atmosphere, threw them almost into an ecstasy. The king had given orders that they should be soon presented to him, and as he was at Angollola, a day's journey distant from Ankóbar, they could not remain there. In their way onwards, they passed over stony roads along the side of some mountains, and crossed an elevated valley through which a crystal rivulet hurries along, and is to turn a mill begun by a Greek builder named Demetrius, by order of the king, but not then completed. They here seemed to breathe Alpine air, and drink Alpine water. They then ascended another high mountain, where they saw many Alpine plants, camomile and pennyroyal, densely covering the ground. The summit of this mountain was almost all covered with barley fields, nearly ripe for the harvest. They put up at a poor little village called Metakwi, in a straw hut or rather stable, in which large and small cattle lay mixed together with men, and where the smoke of the burning cane and cow-dung was so offensive, that nothing but the cold out of doors could reconcile them to remain within.

On the following morning, the 7th of June, they left Metakwi, and pursuing their road eastwards over undulating table-land, halted

at about one o'clock, P.M., in an elevated valley near Islám Amba, where the king's tent, of an oblong form and of black coarse woollen, was already pitched. He was expected to come that way, and to pass the night there in his journey from Angollola to Ankóbar, to keep the annual Tezkar (anniversary) of his father Wusai Saged's death, which occurred in 1811. They had not been long encamped before they saw a train of horsemen coming down the mountain westwards, and in the midst of them, the king, over whose head a scarlet canopy was carried. He sent for them immediately after his arrival. They had prepared their presents, and with palpitating hearts entered his tent, where he sat on a small low sofa covered with silk, and received them kindly. Their names were already known to his attendants; and a messenger whom he had once sent with Kídán Maryam to meet them at Góndar, inquired after M. Blumhardt. They first delivered Col. Campbell's letter, which had been translated by M. Isenberg into Amharic while on board ship; he perused it attentively. They then delivered their presents, among which the beautiful copies of the Amharic New Testament and Psalms particularly struck him; he seemed to intimate, however, that he would have preferred Ethiopic to Amharic books. He observed that with regard to their principal object, which they had distinctly explained to him, he would have further conversation with them at a future time, as it was a matter which required great consideration: for the present he wished only to see and receive them, and to say that he was very glad that they had come to his country. He desired them in the mean while to go back to their tent, and rest there till the following day, when they might proceed to Angollola, where he would again send for them, immediately after his return from Ankóbar. They were much pleased with their reception. The king's servants were ordered to treat them as his guests and friends, and to provide them with everything necessary. One of his attendants was appointed to wait on them, who had strict orders to keep off all troublesome people who might interrupt or annoy them in any way.

Very early in the morning of the 11th of June the king set off with his suite for Ankóbar, and the missionaries proceeded to Angollola, which they reached at 2 P.M. Not long afterwards the king returned, and immediately appointed a house for their residence, and sent them a cow. In all these interviews with him it appeared that his great object was to obtain their aid in advancing the knowledge of arts and sciences in his dominions; but he did not betray any signs of displeasure when they reminded him that their business was of a spiritual and not of a secular character.
